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Germans with the Quakers enabled the Friends to retain political control as long as they desired to accept seats in the assembly. The reasons why the Germans always voted for the Quakers are not adequately given by the author. It is probable that a closer study than has yet been made of the economic history of the colony will throw added light on the question.

President Sharpless has written a book which students of the colonial history of Pennsylvania cannot afford to pass by. A perusal of the book will materially aid in obtaining a clear picture of the forces which controlled the history of Pennsylvania from 1689 to 1756. The author commands a clear, terse style, free from all verbiage. Those who have read this work will be pleased to know that it is soon to be followed by a volume covering the history of the Quakers from 1756 through the Revolutionary War.

EMORY R. JOHNSON.

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*Outlines of Sociology.* By LESTER F. WARD. Pp. xii, 301. Price, \$2.00. New York: The Macmillan Company, 1897.

Readers who have hesitated to follow Professor Ward through the two stout volumes of his "Dynamic Sociology" (1883) and the somewhat exacting pages of his "Psychic Factors of Civilization" (1893), will welcome the compact statement of his social philosophy in this book which is made up of twelve articles originally published (1895-97) in the *American Journal of Sociology*. As these articles formed a coherent and progressive series, they naturally assume a unity in book form, and are in no sense a mere collection of detached essays.

The division of the work into "Social Philosophy" and "Social Science" is open to attack from those who demand in science a first hand dealing with phenomena. It is true that throughout the book social phenomena are constantly assumed, but nowhere defined, except by rather indirect implication, *e. g.*, "Society itself, which includes all the structures and institutions that may exist at any given time, *together with a vague but general psychic integration*" . . . (p. 170). But it is fair to say that the author in his preface is far from strenuous about this division, very justly insisting that philosophy and science are relative terms at best. By the strict constructionists the whole volume would be set down as social philosophy. The more specific phenomena of association such as imitation, subordination, social consciousness (*i. e.* as a subjective fact), etc., are nowhere systematically or even directly dealt with.

Part I seeks to explain the relation of sociology to other sciences.

It is a clear and able exposition and defence of the Comtean hierarchy which has suffered in its scientific status from the eccentricities of its formulator. Professor Ward admits the possibility of as many valid classifications of the sciences as there are useful principles of classification, but he insists that the principle of increasing complexity and serial dependence is of great value. It arranges certain general sciences in a genetic order that is full of meaning for the interpretation of nature and society. This order must be: physics and chemistry, biology, psychology and sociology.

The chapter on the "Relation of Sociology to Cosmology" sets forth the author's monistic philosophy in a clear and interesting manner, but perhaps his most important thesis is contained in his discussion of the organic or biological theory of society. A true *homology* is asserted between the animal nervous system and the regulating—largely governmental—system of society. Judged by this standard society is an organism of a very low type with only slight powers of co-ordination, and conscious adjustment. This is another way of approaching the conclusions of DeGreef, von Hartmann and others who emphasize the predominant part played by the unconscious in social development. To this discussion Professor Ward returns in Part II. Since sociology rests directly upon psychology, the nature of mind is of the utmost concern to the student of society. The author distinguishes two faculties or sides of mind, the affective, which supplies motive power, and the rational or intellectual, which assumes the task of guidance. Will resolves itself simply into the resultant of feeling directed by intelligence. Feeling is naturally associated with pleasure seeking and pain avoiding; *i. e.*, desires which pursue concrete objects. On the basis of this psychological analysis Professor Ward proceeds to construct society. The desires of men are declared to constitute social forces, true natural forces which may be controlled by intellectual devices in a way strictly parallel with the mechanician's control of physical energies. The discussion of legislation as invention, based on a mechanical view of society, is one of the most interesting parts of the volume. The practical value of the conception appeals to the reformer who is in search of guiding principles. One cannot escape the feeling that a few concrete illustrations of "attractive" legislation would make the point even more clear and definite. But the limits of the book could not reasonably admit such expansion.

The distinctions between social statics and dynamics are drawn with skill and emphasized with much vigor. While there may be some difference of opinion as to the need for such new words as social genesis and *telesis*, there can be no dispute as to the value

of the ideas involved. That society progresses at first spontaneously and unconsciously, only in its latest stages displaying anything like collective purpose, are facts which cannot be denied.

In the discussion of individual and collective teleis the author very clearly points out the difference between social activities which are motived by the immediate personal self-seeking of individuals and those which have their origin in a commonly conceived general aim.

In general it may be said that Professor Ward has won for himself a place as dean of American sociologists. He has treated society most admirably from the objective point of view. His work must have a permanent value, in spite of the trend away from the interpretation of "society as a whole" toward the explanation of social relations in other terms. The centre of present interest is not the abstract individuals of the older individualist psychology compounded into a great whole, but the actual concrete individual conceived as inextricably bound up in that plexus of personalities which we call society. Both the social and individual aspects of the problem are important, and to Professor Ward is due the credit of having ably outlined the whole field from the collective or objective point of view.

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*Industrial Democracy.* By SIDNEY and BEATRICE WEBB. Two volumes. Pp. xxii, 929. Price, \$6.00. London and New York: Longmans, Green & Co., 1897.

The authors of this book gave to the world in 1894 the fullest history of the English trade unions which we possess. It was a great and an entirely creditable achievement, and as a monument of industrious and patient labor it belonged to the best works of its kind. Now Mr. and Mrs. Webb have eclipsed their feat of four years ago by publishing a scientific analysis of trade unionism in a work which admirably supplements the earlier volume and should unconditionally be placed side by side with it in the library. "Industrial Democracy" will be a revelation to those to whom hitherto trade unions have been mere labor organizations of more or less accidental genesis and indefinite aims. The authors of this exhaustive treatise have made it their business to analyze and synthesize the written and unwritten constitutions and the traditional and conventional practices, methods and formularies of trade unions, and the result is a systematic presentation of the whole subject